342 Powers, described by Kroeber, and presumably the one meant by Estudillo with his phrase "dobladas sus puntas" was declared unfamiliar by both informants.[31] The conical house was not used here.

The house with oval floor plan and with walls arched into a rounded top was the most common type of dwelling in the valley area generally, according to J.A. and M.G. (fig. 1,a). Two forked posts linked by a tie-beam formed the basis of this structure. Upright poles of willow were set into the ground in an oval line around the center posts and the tips pulled inward and downward and tied to the center beam. Strengthening horizontal withes were tied around this framework. Large mats of tule were hung on the frame and pegged down to the ground. A slot was left along the center beam for the smoke to escape.

The tule mats which covered the frame were about 8 feet high and 10 to 12 feet long; their height roughly equaled the distance from the ground to the center beam. Truly rectangular mats were made by laying the tules alternately tip by butt to equalize the differences in their tip and butt diameters; such mats were used on side walls. For the rounded ends of 342 the house somewhat fan-shaped mats were made by 285 placing the tules butt by butt, thus giving a greater width at the base of the mat than at the top. Men gathered the tules, whereas women made the mats. The reeds, already sorted by size and length, were laid out on the ground. The individual stalks were held together by rows of [284] single cords of milkweed twine looped once around each stem (a half-hitch may have been meant). The rows of binding cord were a hand-span (about 9 in.) apart. All the rows were worked forward at once rather than completed one at a time.

342 Technically, the long house was really an extension of the oval frame. There was a series of forked center posts supporting a continuous ridgepole formed by overlapping and lashing its units. The overlap did not have to coincide with an upright. Willow withes held the side poles, which were bent toward the center at their tips and were matched by a parallel withe on the exterior which held the tule mat covering in place; both withes were called tumlu''us. Smoke escaped through a long slot left at the ridgepole. The long communal house was partitioned by means of mats. [542] Sections of the house were apportioned to sons' [354] families, each family having its own fireplace, and, if the house were large, its own door. Such a house was "just like a street, you could look right down the middle and see everybody's fire and what they were doing" (J.A.). The long house was covered with tule mats (woi'yohono; tule-covered house; woi'yohon ti).

---

[31] Powers, 370; Kroeber, Handbook, 521; Gayton, Estudillo, 83.

283 rocks without being allowed to dry, and pounded with a stone, then rolled on the thigh into a two-ply cord (see Michahai-Wakasachi, Pt. II, for fuller account of method). Making of cordage was a man's task throughout (M.L.).

A medium-weight cord was made of milkweed (ša'). It was used for wide carrying bands, tying cords, fish and duck nets, trap strings. Its manufacture is described by Kroeber for the Yokuts generally.[199]

[824] The commonest string material was milkweed, Asclepias, called shah or chaka. The stems were collected in early winter, the bark or covering peeled off, and shredded by rubbing between the hands. The thin epidermis was then removed by drawing the mass of fibers over a stick. The fibers were not separately disentangled, but loosely rolled together as they adhered. Two of these rolls were then twisted tight, on themselves as well as on each other, by rolling on the thigh with the spit-into hand, the other hand holding and feeding the loose ends. The exact process of adding further material is not known; it consisted probably of rubbing together the ends of a mass of fiber, perhaps with some twist. String was two-ply.

[824] Another and finest string (čitːk) was made of hemp or dogbane. This was used for the ordinary narrow tumpline, carrying and head nets, belts, bead stringing. M.L. said ho' was willow, ša', milkweed, and čitːk, nettle. Neither the "hemp" nor "nettle" was identified by the recorder.

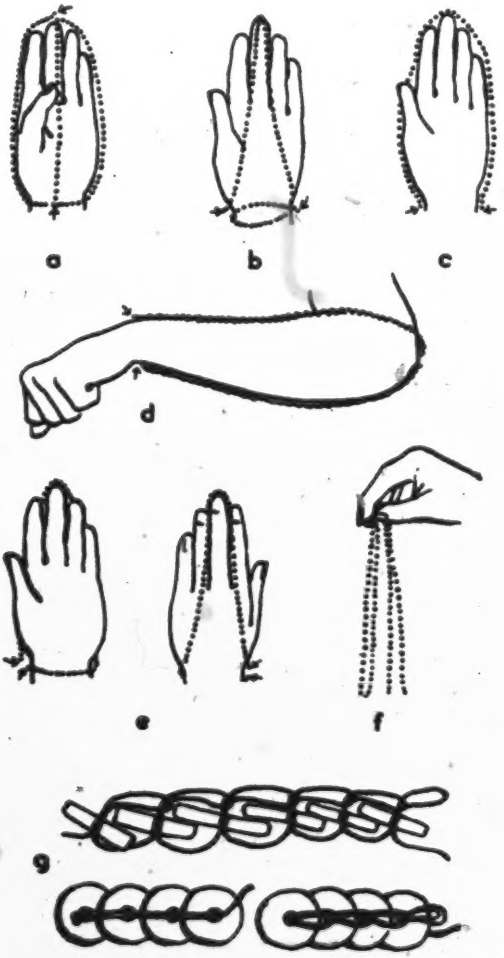
482 The carrying net (wa'dak) and tumpline
283 (šu'ndːč, any rope or band for carrying burdens) were always made of hemp (?) according to M.P. and J.P.; other informants (M.L. and S.G.) say that the finer grades of milkweed twine were used (fig. 13, a). Women always placed the tumpline across the upper forehead, occasionally wearing a coiled basket cap for protection. Men placed the burden strap across the upper chest and deltoid muscles (see vignettes, fig. 13). Bundles were never carried on the head and seldom in the hands.

286 Formerly the making of straps and nets was a man's work. A carrying net was begun by coiling a length of cord around the left hand four or five times and tying the ends together, forming a ring about four inches in diameter. (The dimensions herein are those of an ordinary carrying net owned by the informant, M.P.) This was fastened to a ramada post, a tree, or any convenient place at about the shoulder height of the maker. The twines used were always of double thickness. That is, a length of twine was chosen and its center point thrust into the split end of a wooden needle: the two dangling ends were rolled together on the thigh
[284] to form a single length of twine. The open end was fastened to the rope ring with a few half-hitches; then the netting stitch began.

[199] Handbook, 534.

[text continues on p. 85 a]

436 attached to them differ slightly from in-
804 formant to informant (fig. 14, a, b). The čok,
435 the measurement around the hand, all informants agree, was equivalent to 5 cents. Other values were about as follows: 2-1/2 čok was called hista´'a and equaled 10 cents; 2 hista'a equaled 20 cents. A single strand which reached from the wrist around the elbow and back was valued at $2.00, but a continuously half-hitched strand covering the same distance



[284]

Fig. 14. Bead money measurements. a, b, d, Wukchumni. c, Kechayi. e, f, Waksachi. g, method of half-hitching beads together.

342 were lashed around the frame poles, ending, of course, each side of the doorway. To these were lashed bunches of tarweed (a'mas, N.W.; tot, M.N.); pine needles (maya, N.W.) and another pine growing at a higher altitude (inil, N.W.; cedar?) was also used for thatching. An additional bark covering was mentioned, but not described, by N.W.; nothing was put over the tarweed, said M.N. Milkweed string was used
●[284] for all the lashings. M.N. said the tarweed was "woven," not lashed, to the frame and horizontal withes [a dubious statement, -- A.H.G.]. Marking the top of the doorway was a horizontal stick lashed to the doorway pole; this served to support a small obliquely jutting roof, also thatched, over the main roof. The door was just high enough for the average Chukchansi to walk through; tall people stooped. A door covering of "grass" [doubtless the twined mat door of the more southerly Yokuts, -- A.H.G.] was leaned, not tied, against the door. It seldom blew away, and if it did, was recovered and set up again.

Directly above the door roof or "porch" was an open space which served as a smoke vent. Then the final or apex section of the space between the door poles was covered with thatch resting on a short horizontal stick.

351 The fire was placed about two feet inside the door so the smoke went up through the opening above it. The fire itself was small, mostly coals, and was fed mainly by a long log which extended out through the door, its tip in the fire, its butt outside. It was pushed up as the tip burned away. About five feet back from the fire were laid pine logs, in a square or, really a three-sided rectangular form.
352 These served to keep the pine-needle floor covering away from the fire, and also as sitting places. People sat on the logs, their
[513] feet toward the fire. People also slept with their feet toward the fire, lying back on the pine needles. An elderly person, usually "the grandfather," sat either side of the door to keep up the fire. Children slept in the rear center. Dogs were allowed in the house. Around the extreme back and sides were stored sacks of acorns, other foodstuffs, and possessions. [Nothing is said of hanging up objects as in other Yokuts houses. -- A.H.G.]

342 Outside the house was dug a ditch at least six to eight inches deep to drain off rain water. The illustrations are based on drawings and descriptions of the informant N.W.

The same type of house was used throughout the year, although the ramada was the popular gathering-place in summer. Ramadas were used at summer campsites.

361 People placed their houses where they pleased; there was no village arrangement (M.N.). When a house stood alone, it faced whatever way the owner wished. But sometimes two houses were needed to accommodate a large family and

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 188 9] Chuckchansi

343 J.R. described a granary covered with pine
251 needles which shed water; the top was covered. The contents remained dry all winter. To get at the acorns a little hole was poked at the bottom which allowed them to drop into a sack
[171] or basket. This type of granary was used here (*Chukchansi*) and at Awa'ni· (Miwok).

MANUFACTURES AND UTENSILS

285 Baskets.---The following basket types were described and named by the informants N.W. and J.R. Cooking baskets (soiyun) were from 1 to 2 feet deep. Gift and washing baskets ('tewis) for the Mourning Ceremony were about 2 feet in diameter at the bottom, 3 feet in diameter at the top, about 3 feet deep. Small basket for pouring washing water (k'olis 'tewis) was said to be the same shape as the big basket. Winnowing trays (po'o'yi) were flat, circular. Burden baskets were 3 to 4 feet deep, of conical shape; carried by means of a tumpline 2 inches wide. Seedbeaters were about 10 inches across at widest part of their oval, four inches deep, and had a little handle.

Several Chukchansi objects appear in plate 1, Part I, which shows a Yokuts ethnographic collection at the Peabody Museum of Harvard University. These are the bowl-shaped coiled basket with feather and red wool orna-
[272] mentation (toward upper right, second from top); the open boldly striped twine basket (left center) which was a strainer used when making manzanita cider.

525 Also Chukchansi are the six gambling sticks (bottom center) and the two pairs of hand-game bones lying at the tips of the Chukchansi arrows (bottom horizontal).

Cradles.---In N.W.'s house there is a grand-
358 son, Kenneth, about eight months old (1938).
854 All the following information was derived from that situation, N.W. speaking, Lillian, the infant's mother, interpreting.

A baby's first cradle was not made until it was born "so they would know how big to make it." The work was done by the paternal grandmother. It took N.W. three days to make K.W.'s cradle, which is described below.

The first cradle was about 20 to 26 inches long, the back being a stiff twined frame, just as for the later cradles. The foundation was a single layer of sourberry-bush roots, twined with strips of roots of a water plant.[103] The horizontal twining was in groups of three rows. The foot end was left unfinished or covered
[924] with a piece of soft hide. The whole cradle
● 284] was edged with a chaparral brush (Ceanothus?) binding, bound on with monoxil.[104]

---

[103] Roots of a river plant with sharp edges like grass, but no flower (sawa?).

[104] A plant with purple flowers which "grows north some place" (redbud?).